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Church of God
Evangel



The Question Box

NOTE: All questions addressed to "The Question Box" must be signed if they are to receive a reply. However, names will be withheld from publication if requested. Only the questions considered of general interest will be answered in the EVANGEL.

QUESTION: Please explain Revelation 20:7, 8, "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."—Mrs. Irene Ward, Wedowee, Alabama.

ALL OF THIS SCRIPTURE has reference to things that are yet to occur. In Revelation 20:1-3 we read that the Devil will be bound for a thousand years following the tribulation. The thousand years that he is bound and shut up in the bottomless pit will be a period called "the millenium here on earth. At the end of the millenium ("when the thousand years are expired"), Satan will be loosed and shall again exert his influence on earth. Many unholy persons will have lived through the millenium under the rule of the righteous saints. For a thousand years they will not have had an opportunity to perform the evil that is in their hearts. When Satan is released from the bottomless pit, they will rally themselves to his cause. The principal nations in this alliance with the Devil are called Gog and Magog but are not further identified. Speculation is rife on the identity of Gog and Magog, and prophecy teachers differ widely on their views concerning them. However, Satan and his cohorts will be defeated when the nations allied with him are destroyed by fire from heaven, Revelation 20:9. Satan will then be cast into hell forever and ever, and the saints will reign eternally with the Lord.

QUESTION: In the prayer the Lord taught His disciples its says, "And lead us not into temptation." Will you please explain this?—Ada McCrimmon, Ironton, Ohio.

THE WORD "temptation" does not always imply sin or transgression. Most assuredly Christ would never lead his followers into temptation to commit sin. The word "temptation" in this incidence comes from the Greek word *peirasmos* which means, broadly, adversity or hardness. Actually anything that would try a person's religious experience could be called "a temptation." In this light, pestilence, sickness, persecution, and other things that test our faith could be called temptations. Christ taught us to pray that we not be led into such troubles.

QUESTION: What does the little word "lo" which is used so often in both the Old and New Testaments mean?—Mary E. Heisler, Ochlochnee, Georgia.

VARIOUS HEBREW and Greek words have been translated "lo." Always the word means to look, see, or behold. That is the meaning of the Hebrew *hinneh* and the Greek *idou*. The word means the same in both the Old and New Testaments.

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COVER PICTURE—Galloway

Glacier National Park, Montana. St. Mary Lake with reflection of mountain peaks in water. Going-to-the-Sun Mountain Peak at the western end.

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WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Three Aspects of a Man's Life

What he has

What he does

What he is

By F. J. MAY
Pastor, Hattiesburg, Mississippi

WHEN OUR LORD and Master, Jesus Christ, turned His back upon all the glories of His celestial habitation, vacated His rightful place on the right hand of the Father and bade farewell to an innumerable host of worshipping angels, He stepped down upon a sin-smitten world to redeem all mankind from the awful curse, bondage, and results of sin. Though He was God and King, He came as neither; but took upon Himself the "likeness of sinful flesh" and faced the task before Him as a man. During the few years of time that he spent on the earth, He became well acquainted with the life that all men must live and was deeply concerned about the present and future of every man's life. He was constantly trying to point men to the way of the "more abundant" life. In this message let us consider, first of all, what Jesus had to say about what a man has.

In chapter 12 of the Gospel according to St. Luke there is recorded a most marvelous sermon that Jesus preached to a great multitude of people. He began the sermon by

WHAT A MAN HAS declaring the omni-presence of God and said, "For there is nothing covered, that shall not

be revealed . . ." Then He went on to say that a person should not fear man who can only kill the body, but He said, "Fear him, which after he hath killed hath the power to cast into hell . . ." He preached on, "Whosoever shall confess me before men, him shall the Son of Man confess before the angels of God." Then He began to speak about the Holy Ghost. He told of how the Spirit should come and that men must not reject or blaspheme the Holy Ghost, and if they did, they would seal their doom forever.

As He spoke on such a solemn subject, and when every person in His congregation should have been giving his best attention to the message, a man pushed his way

through the crowd and interrupted the Master's heavenly message with an earthly problem, saying, "Master, speak to my brother, that he divide the inheritance with me." Notice the bold indifference of this man to the Master's sermon. He was not interested in the future judgment of which Christ spake; he wanted judgment and a settlement then. He didn't care for heavenly treasures; he wanted earthly possessions. He was not concerned about the eternal in man; he wanted the temporal of the world.

God have mercy upon the people of our age who show more interest in obtaining material wealth than they do in seeking first the kingdom of God. God pity those who are so interested in feeding and clothing the outward man that their inward, spiritual self is neglected and becomes starved and naked for the lack of the word of eternal life. I know that this is an age when men are doing all they can to prepare to live in this world, but a man is in far better condition when he is prepared to leave this world. For after all, this world is not our home. Man, with his eternal existence, cannot be confined to the limitations of a world such as ours. Therefore, take heed friend; remember that Paul says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

This interruption of our Lord's sermon did not stop Him. Taking the subject of "covetousness" He preached on, "For a man's life consisteth not in the abundance of the things which he possesseth." What is a man's life? To answer this question Jesus told the true-to-life story of the rich man who loved "things" and thought he could feed his eternal-existing soul on swiftly decaying goods. He summed up the story by saying, "The life is more than meat, and the body is more than raiment."

Let the world judge and classify a man by his money;

(Continued on page 11)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Timothy 2:15.

approved ministry

The only ministry that God approves is that which exalts Christ by preachers consummately devoted to Him



By BUFORD L. VOLLRATH, *Evangelist*

IN THESE DAYS of the soon coming of Christ, there has been a great falling away among Christians and ministers. The love of many is waxing cold. Formalism, modernism, worldliness and a compromising spirit are some of the evils that are prevailing. These evils are enemies to the progress of the Church and we, as God's ministers, need to beware of these wolves lest they devour the flock.

Now let us think for just a minute on *approved ministry*. Webster says approved means to regard worthy, or right; to prove by trial or test. God has chosen the method of preaching the gospel to win the lost, but we have to follow His approved plan to have an approved ministry. If one succeeds in the business world, he must have a mapped plan. Our business is soul winning which requires a very particular plan outlined in God's Word.

Our text today was used by the aged Apostle Paul to a young evangelist named Timothy. In Bible days, there were ministers that God did not approve, just as there are today. We want to notice these in Isaiah 56:10. His watchman (or ministers) were blind, they were all ignorant, they were all dumb dogs, they could not bark—sleeping lying down, loving to slumber. No wonder some are blind today and do not have the vision of the lost. So many ministers have the "ease in Zion" spirit and are void of the vision because they love to sleep. They slumber while there is danger arising (the forces of evil—the Anti-Christian forces). The storm is gathering; remember to work while it is day for the night cometh when no man can work. Isaiah says further that these pastors of Israel were greedy dogs looking for their own gain. This surely describes some of today.

In Jeremiah 23:2, Jeremiah says, the pastors of Israel, have scattered the flock and driven them away. In Jeremiah 50:6, it says that God's people have been lost sheep because the pastors have turned them away on the mountains, and they have gone from mountain to hill seeking a restingplace.

Some may say that this was only in the days of Israel,

but listen, folks. Just start looking around at home, and you will find some of the same kind of pastors today. Many have left the Church because the pastor did not feed them properly. In Ezekiel 34:3, the Prophet says that these pastors of Israel lived on the fat and clothed with the wool, *but fed not the flock*.

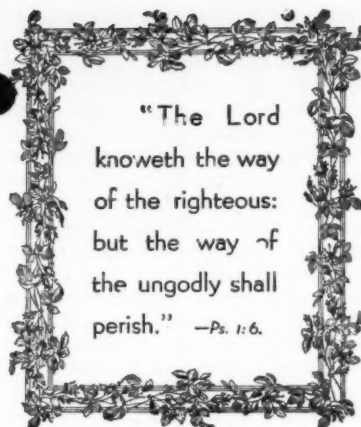
Now we want you to consider the type of ministers the Lord can use in His great work. In Jeremiah 3:15, the Prophet says, the Lord will give Israel pastors that will feed them with knowledge and understanding. Also in Jeremiah 23:4, the Lord says He will set up shepherds over them which shall feed them; and they shall fear no more, or be dismayed, neither shall they be lacking.

PASTOR'S DUTY TO THE CHURCH

Pastors, in Acts 20:28, there is a great responsibility placed upon you by the Lord. Paul tells the preachers, "Take heed therefore unto yourselves." He also tells them that grievous wolves will creep into the Church and will not spare the flock. For this reason he admonished the ministers to take heed unto themselves. Oh, that our preachers would read this and prayerfully consider it! Remember, your responsibility is to feed the *Church of God*—that great divine organization built by Christ. Paul says, in one place, for the minister to *wait* (or tarry in prayer) on his ministering. When you enter the pulpit, God expects your mind to be full of the spirit. He expects you to be full of His divine presence and your life to be so saturated by the Holy Ghost that you have the divine vision through which to consider your congregation. There may be those who are very badly discouraged and need some good nourishment from God's Word. So many times people in this condition come to church expecting some help and are neglected by the preacher. They go away with their souls famished.

IN 1 PETER 5:2, pastors are told, "Feed the flock of God, which is among you." (I might add that this is not all done with a big shout et cetera.) You are to feed or nourish the flock. You are expected to

(Continued on page 11)



"The Lord
knoweth the way
of the righteous:
but the way of
the ungodly shall
perish." —Ps. 1:6.

HOLLYWOOD IS A CITY of 194,000. Its neighbor, Beverly Hills, has 28,000. They grew up together. Hollywood is among the leading convention and vacation cities of the nation. There are four hotels, three residential hotels, 11 motels, five night clubs, 26 motion picture and TV studios, five theaters, 13 motion picture theaters, 13 radio and TV stations and nine churches.

Hollywood is the greatest manufacturing city in the world. Its factories are called studios. They manufacture perverted sex for world consumption. The raw material is physically attractive girls collected from beauty contests throughout the nation. Agents of those factories are scattered everywhere in an effort to keep the factories adequately supplied.

This raw material is called "actors" and "actresses." These "actors" and "actresses" are mechanically manipulated, like the characters of Walt Disney. When the factory director yells for them to hug, they hug. When he yells for them to kiss and make it long-drawn-out, they do it. They never know what they are to do until they read the script, which has been prepared by an expert in the science of the creation of sex appeal.

The finished product of these factories goes for commercial advertising purposes. Hollywood will furnish its product to advertise everything from snake oil to revivals of religion.

The Hollywood "glamour" is also a product of the factories. It is manufactured by improvised background, artificially created atmosphere, the juicy tones of radio and television announcers, music manufactured for the occasion, and a system of lighting.

Actually, Hollywood factories are not glamorous at all. Some of them look like a lumber yard that has been hit by a cyclone. When a scene is finished, the mansions and offices and palaces and thrones are torn down by sweaty carpenters, and the lumber is piled in the lot until it is needed again.

Hollywood "glamour" is like a shroud; it has no back in it. But its front is as resplendent as the embalmed, perfumed, painted and powdered corpse of a Cleopatra.

One of the most lucrative businesses in Hollywood is the undertaking business. These establishments are called mortuaries. The solemn, dressed-up performers are called morticians. When the "actors" and "actresses" turn from their lumber piles for the last time, the morticians are

The sordid story of

Hollywood

Sex Factories and

"Mellow Preachers"

By NOEL SMITH

called in to take over. Their calling and profession is that of preserving the Hollywood glamour. The Hollywood morticians are among the most skilled of the trade.

It all ends in Forest Lawn Memorial Park. Forest Lawn is a cemetery, and one of the most beautiful in the world. It has churches and fountains and singing birds. It is one of the world's best efforts to make death appear to be something it is not. Forest Lawn also has a museum, which has one of the busiest cash registers in town.

The owners and operators of these Hollywood sex factories are cold, calculating business men. They play for keeps. Nearly all of them are internationalists. They are internationalists because they want international coin. They do not like the Bible, because the Bible creates morals and unites and solidifies the family. In proportion as morals and a wholesome family life prevail, the sex factories lose money. And the sex factory, like the distillery and the gambling hall, is designed to make money for the owners and operators.

THE GREATEST ALLIES of these sex factories are the church people of the United States. The technique of modern advertising and coercion has silenced the lips of nearly all the preachers in the land. The average preacher is terrified at the thought of saying anything against Hollywood. That means he has nothing to say about the local beauty contest.

On the contrary, Hollywood is rejoicing that popular "revivals" of religion in this country have drawn 7 million new customers to the theater box office from the churches. They rejoice because they never have been able to do it themselves. The religious leaders have done it for them. Some months ago NBC's Star News Broadcast had a special report on this subject, which originated in Hollywood. It is significant that the news did not appear in the newspapers or magazines. This will be the first time that the report has been mentioned in a religious journal. The report will be confirmed by Mr. Ray Henley, NBC Star News Broadcast, NBC, Washington, D. C.

The Hollywood sex factories have an interest in religion, and it is an intelligent interest. It is producing "religious" films. It will be glad to furnish one of its "stars" to give a "testimony" in any big "revival" meeting. There never has been any mystery about it, except to the starry-eyed, sentimental yokels.

I will tell preachers how to be popular and to begin to

(Continued on page 12)



In God We Trust!

By MRS. RALPH E. WILLIAMS

A FEW WEEKS AGO the president of these United States suffered a heart attack. Consternation was felt everywhere; prayers for his recovery were offered all over the world; we, as a nation, were shocked and dismayed; but the most noticeable event occurred on Monday morning, only a few hours after the news of his illness.

In New York City, Wall Street came alive for business, but not in the usual way. Uncertainty and fear caused a heavy wave of selling, and most transactions took a heavy loss, causing the greatest drop on the New York Exchange since the well-remembered, tragic days of 1929. Brokers tried to feel that this would have happened anyway, but a few days later, when the president suffered from "fatigue," stocks again took a tumble, although not for so great a loss this time. This sudden second fall of prices forced people to observe that America's economy appeared to depend a great deal on the health and well-being of one man. While this is apparent in politics, it also presents a true picture of conditions as they exist today in every realm of life.

In Christendom, the Catholic faith has its world-wide leader. Protestant people everywhere, look to their great men to uphold a true standard, and, in Pentecostal ranks,

we have ministers who have attained stature and prestige in the world of religion. Man, in his fear of the future seeks a super man in whom to place his trust. There is a constant search for real security, and we follow, with eagerness, anyone who offers the brightest tomorrow.

In our haste we forget the teaching of our forefathers who were blessed with shrewd insight into the mystery of the human mind. They realized that days such as these would come, and they made the *Holy Bible* the center around which their homes, families and communities revolved. A place of honor in the parlors of those days was a permanent fixture for this beloved Book and it was treated with the utmost respect and reverence. Children were not allowed to treat it as other books; but at family worship, with the entire family gathered near, the elder members read the Word with feeling and inspiration. Those moments live on; the Bible never loses its potency, and those who have this kind of heritage do not feel panicky about what will happen in the days to come.

The time has come for us to return to the one book that is the cure for every ailment known to mankind. We are privileged to be able to read after great writers, and it is our duty to do so; but our only hope of peace and happiness comes from a real knowledge of the Word and our application of its truths to our lives. With a ready command of the life-giving words of our Savior in our hearts, daily living runs along on an even keel, and our boat of life is not tipped this way and that with the winds of different doctrines.

Knowing the Word gives us solace in times of stress and sorrow; reading the Word opens our spiritual eyes, so that we are not blinded and asleep when the tempest is raging; loving the Word causes the joyous Christian to live a fruitful life—one that draws men and women to Calvary. A diligent study of Bible truths makes us love God's minister with a true perception by placing him at the head of our homes, spiritually speaking, honoring him because he is honored by God, respecting him because he is the chosen vessel of God, and giving him reverence for he is to lead us to eternal life. While the Bible makes this plain, it also teaches putting our trust in God, for man is a frail, transitory creature; whereas, we have the joy of reading these powerful, living words in the book of Genesis, "In the beginning, God."

Placing our confidence and trust in the Almighty One is a step that can never be wrong. It leads to complete happiness in this world and assures us of an eternity of bliss with those who will sing the songs of the redeemed. Proverbs 29:25 says, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." What a glorious consolation! Safe from the storms of evil, safe from dread of the future, safe in the arms of One who is—always has been and will always be!

IN GOD WE TRUST. We see these words imprinted on every penny passing through our hands. Through various means we are daily reminded of these words, but the time has come to make them alive with blazing, glowing truth and guide men and women everywhere to the Source of help that is deeper than the ocean, higher than the highest mountain, and wider than any expanse man could ever measure. **IN GOD WE TRUST,** should be heralded from one coast of America to another. Our pulpits must ring out with this message, and our hearts must beat as one with these words as a chant. **IN GOD WE TRUST,** Church of God, so we need have no fear. Tomorrow looms bright and beautiful, and the future is secure forever!



LIKE A MIGHTY ARMY

*Comments and reviews on
the recently published
history of the Church of God*

LIKE A MIGHTY ARMY, Cleveland Charles W. Conn's own historical work and believed to be the second book ever to be completely written and published in Bradley County, went on sale today.

The book, a jacketed and cloth bound history of some 380 documented pages, was the result of research conducted by the Editor-in-Chief of Church of God Publications over some seven years. And he spent twenty-seven months in the writing of the treatise.

It was printed by the Church of God Publishing House, set in Fairfield Medium type. The only other book believed to have been written and published in Bradley County was the work, "A History of Bradley County." Even the decorations and ark work in this new book were done in the Church of God Art Department.

The author explains that while it is primarily a history of the Church, it also embraces considerable history of Cleveland, Bradley County, and the general area. He declares that it is "history," not "propaganda." In the story appear the darker days of the Church history as well as the glowing accounts possible.

While still in the manuscript stage the book was reviewed by religious leaders and lay authorities all over the nation and comment came in from leading educators not in the particular denomination.

Dr. William R. Cannon, Candler School of Theology at Emory University and hailed as one of the leading church historians in America, said of the work:

"I find this study a competent one. The author has employed the best methods and techniques of historical research. His work must take its place among the good denominational histories of our time."

H. J. Ockenga, Pastor of the Park Street Church, Boston, Massachusetts, says: "The story of insignificant beginnings, of intense physical persecution, of extreme fanaticism, of defection and yet of gradual and then of surging growth is the content of this book. The evolution of the Church government, creedal statement, and Church traditions are carefully traced."—*The Cleveland, (Tenn.), Daily Banner*.

I FEEL THAT I just must say a few words about *Like a Mighty Army*. I have studied the book very carefully and have purposely looked at it with a critical eye. I am made to marvel that a book of this kind is so accurate, instructive and interesting. It would be marvelous even for a person who has been intimately acquainted with the movement for half a century to write it so accurately.—M. P. Cross, Pastor, Burlington Church, Knoxville, Tennessee.

I HAVE READ WITH interest and appreciation the book bearing the title *Like a Mighty Army*, presented to me at the Tennessee Camp Meeting of the Church of God.

While capturing essential facts, this book is indeed a definitive history of this great denomination.

I am sure it will prove just as interesting to thousands of other people as it has to me, and it has certainly provided me not only with interesting reading and a store of informative facts I did not heretofore possess, but it has instilled within me an even greater appreciation of this "mighty army"—the Church of God.—Frank G. Clement, Governor of Tennessee

THIS HISTORICAL volume has a captivating and refreshing style. It is the factual story of the denomination which carries the name "Church of God." The accent is on "mission" as well as on missions.—Daniel A. Poling, Editor, *The Christian Herald*.

I COMPLIMENT YOU on your recent book, *Like a Mighty Army*. I feel that it is a job well done. I appreciate the spice which is entwined throughout the book which makes it more than merely a dry history. Believe it or not, I found myself sometimes laughing and at other times wiping the tears from my eyes as I read it. I will always prize the book as a special favorite in my library. I trust that, as time moves on, other good books which will grace not only our Church of God homes but also the homes of Evangelical Christians everywhere, will be written by the same author.—D. G. Homner, State Overseer of Washington and Oregon.

THE AUTHOR has rendered a valuable service, not only to his own denomination but to the bibliography of Church History. I find *Like a Mighty Army* an intriguing delineation of a major development of the Pentecostal Movement. It has been carefully authenticated from official documents and preserves in a dramatic way the spirit of the movement, which eventuated in the organization of the Church of God. It deals realistically with difficulties faced and yet emphasized the great constructive work of its leaders. The volume should be for many years to come the chief source book of information concerning the Church of God.—James DeForest Murch, Editor, *United Evangelical Action*.

THE FIREBRANDS OF GOD.

Who Reformed the Christian World

Story of the Protestant Reformation

By RUFUS L. PLATT

Dean of Lee Junior College

THE PROTESTANT Reformation in the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of middle ages and the beginning of modern times. Starting from religion, it gave, directly or indirectly, a mighty impulse to every forward movement; and makes Protestantism the chief propelling force in the history of modern civilization.

October 31, 1517, the day when Dr. Martin Luther nailed his ninety-fifth theses to the castle door in Wittenberg, has been designated the birthday of the Protestant reformation; yet this single event must not be isolated from the general historical setting of European life at that time. Other events of great magnitude were taking place. The Teutonic-Latin civilization which had been in the process of development for many centuries had reached its majority. The Renaissance, or rebirth of learning, marked the first real break with medievalism. The Humanists emphasized the worth of the individual and of freedom of thought and expression. Explorers traveling beyond the pillars of Hercules opened new lands to be discovered, colonized, and evangelized. One cannot

underestimate the work of the reformers in giving to the people of Western Europe the Word of God in their native tongue, or the invention of the printing press which began to turn out Bibles and religious helps in unprecedented numbers.

The transition from the medieval to the modern world was not an abrupt one. Change came about gradually in the religious, intellectual, moral, social, economic, and political life of western Europe. Someone has said that John Wycliffe was the "morning star of the reformation"; John Huss and Hieronymus, of Prague, were its first martyrs; Savonarola was its great prophet; and Luther, Zwingli, and Calvin were the great reformers.

In the sixteenth century the medieval church had reached the lowest level of its degeneracy. When conditions were at their worst, Martin Luther inaugurated the Reformation, a movement which shaped the religious history of that age. The Reformation gave rise to Protestantism. Luther made the reform of the church the central interest of Western Christendom. An humble German monk succeeded where other reformers had failed. Luther's success can be understood only in the light of knowledge of his remarkable personality and the environment in which he lived and worked.

Many factors prepared the way for Luther's revolt against the existing church system. He built on foundations laid by medieval forerunners of Protestantism who had created a new interest in devising means for the cleansing of the church. Earnest Christians everywhere, sickened by the prevailing corruption, were longing for thorough reform of the church in officials and in members, and a revival of spiritual life. Political factors, particularly the new nationalism of the age, encouraged revolt against papal overlordship. The decline of the feudal order and the rise of the middle classes created a social situation conducive to new experiments. The Renaissance had developed a cultural atmosphere which fostered a yearning for freedom in thought and belief.

LUTHER'S VIGOROUS personality dominates the early phases



Martin Luther defending himself before the Diet of Worms.



Martin Luther preaching at Wartburg. (Photo by Gendreau)



Martin Luther's abstraction. (Photo by Gendreau)

of Reformation history. He emerged as the one man best qualified to meet the problems of this crucial period in world history. His genius as a religious leader enabled him to make use of all available environmental factors in advancing the cause of reform. During the initial stages of the Reformation his clear thinking and heroic action gave direction to the major trends which Protestantism has followed throughout its history. Luther discovered satisfying answers to the religious problems of the time in his own personal religious experience. Having tested and proved the validity of his discoveries in his own life, he was prepared to proclaim them to the world with a certainty and a forcefulness that compelled attention, won followers, and inaugurated an era of lasting reform.

At the Diet of Worms in 1521 Luther, standing face to face with the emperor and papal legate as the highest authorities of state and church, refused to recant and made his declaration of loyalty to conscience in these memorable words: "It is impossible for me to recant unless I am proved in the wrong by the testimony of Scripture or evident reasoning . . . My conscience is bound by the word of God, and it is neither safe nor honest to act against one's conscience. God help me! Amen!"

The term "Protestant" had its origin in a famous document drafted in 1529 by German princes who supported the Lutheran reform movement when Charles V threatened its suppression. The term has become a badge of honor. Those who bear this name ought to understand its meaning. As applied in history, the name has both negative and positive implications. Negatively, Protestantism rejects the Roman Catholic theory of the church in four ways; viz., by repudiating the claims of the Roman Catholic hierarchy to the possession of infallible teaching authority; by discarding the unscriptural elements in the sacramental system as developed by the medieval church; by denying the vaunted claims of priests and pope either to the right of government over the affairs of church and state or to lordship over the consciences of men; and by opposing the accumu-



Churchmen discuss a theological point during the Reformation Movement in the 16th Century. (Religious News Service Photo)

lated abuses resulting from the man-made medieval theory of the Church.

But the term Protestantism has positive implications that should never be forgotten. By derivation the word "protest" means "to bear witness for." Luther and his associates were bearing witness for the long-neglected truths of the Christian faith which they had discovered in the teaching of Jesus and in the doctrines and practices of the early Church. It has been the historic mission of Protestantism to bear particular witness to four great truths that were obscured, denied or generally neglected by the medieval church. These four truths, which were rediscovered by Luther, form the most important heritage of the Reformation which is the doctrine of justification by faith in Jesus Christ. This makes the essence of religion the free communion of the human spirit with God. Men are saved by personal trust in

Christ rather than by their own good works. Those who link their lives with God through faith in Christ are saved. The realization of this great truth was the key to Luther's developing religious experience. It remains the impelling dynamic of the Protestant movement.

The Protestant doctrine of justification by faith differs from the Roman Catholic as defined by the Council of Trent. The reformers derived their ideas from Paul and the Romanists appealed chiefly to James (James 2:17-26). But Paul suggests the solution of the apparent contradiction by his sentence, that "in Christ Jesus neither circumcision availeth anything or uncircumcision but faith working through love." Faith in the Biblical and evangelical sense is a vital force which engages all the powers of man and apprehends and appropriates the very life of Christ and all His beliefs. "Faith" in the language of Luther "is a living, busy, active, mighty thing; and it is impossible that it should not do good without ceasing; it does not ask whether good works are to be done, but before the question is put, it has done them already, and is always engaged in doing them; you may as well separate burning and shining from fire, as works from faith." By faith Abraham became the father of nations; by faith Moses became the liberator and legislator of Israel; by faith the Gallilean fishermen became fishers of men, and by faith the noble army of martyrs endured torture and triumphed in death. Without faith in the risen Saviour the Church could not have been founded. Faith is a saving power. It unites us to Christ. Whosoever believeth in Christ has eternal life. "We believe," said Peter at the Council of Jerusalem, "that we have been saved by the grace of God." "Believe in the Lord Jesus Christ and thou shall be saved," was Paul's answer to the Philippian jailer.

THE SECOND GREAT TRUTH is the doctrine of the priesthood of all believers which asserts the right of any individual to approach God directly without the mediation of any priest, sacrament, or institution. The rediscovery of this New Testament truth proved a mighty blow to the lofty claims of the priestly order as developed in the medieval Church. This idea of the priesthood of believers was regarded by Luther as involving social as well as individual responsibility. Each Christian, saved by faith, is under obligation to render a priestly ministry of service to others by life, word and deed. The third basic truth is that the Bible is the final authority in determining all matters of faith and practice. Its authority outranks the judgement of theologians, councils, the pope, and the Church. It makes clear the will of God as revealed in Christ. The revelation of God is recorded in the Bible and embodied in its supreme form in the person of Christ. He is the Word of God incarnate. The Bible is, therefore, authoritative because it helps to convey to the individual the fullness of God's self-disclosure in Christ whose authority is final for the Christian.

The Bible, heretofore a book of priests only, was now translated anew and better than ever in the vernacular tongue of Europe and made a book of the people. Every Christian man could henceforth go to the fountainhead of inspiration and set at the feet of the Divine Teacher without priestly permission and intervention.

The fourth principle asserts the competency and the right of each individual, using right reason and the help of the Holy Spirit, to interpret the Scriptures for himself. This provided mankind with a new charter for

liberty of thought and the right of private judgement, ideas underlying the whole course of the development of modern democracy.

Under the providence of God the American people enjoy unique opportunities to know and to cherish the sum total of the Christian heritage of the ages. All of the religious faiths of the old world were brought to the new world.

Protestantism has been a continuous factor in American religious life since the English established their first permanent colony at Jamestown in 1607. On the first Sunday after the settlers reached Jamestown an Anglican minister, Reverend Robert Hunt, conducted divine worship. An eyewitness has described the beginnings of worship at Jamestown in these words: "I well remember wee did hang an awning (which is an old saile) to three or four trees to shadow us from the sunne, our walles were raies of wood, our seats unhewed trees till wee cut planks, our Pulpit a bar of wood nailed to two neighboring trees . . . Yet wee had daily Common Prayer morning and evening, every Sunday two sermons, and every three moneths the holy communion." Thus Protestantism began its mission in the new world.

New trends appeared in American church life after independence was won and the new nation established. The winds of freedom were blowing and the American people demonstrated their consciousness of this fact by repudiating the idea of a state church and adopting the principle of a free church in a free nation. The Anglican Church was disestablished in Virginia in 1785 and all other state church establishments were ultimately deprived of their favored legal status. Provisions for the separation of church and state were written into the federal constitution and later similar provisions were incorporated into the constitution of each of the forty-eight states. For the first time since the days of Constantine, all churches within an important nation in the framework of western civilization were placed upon a voluntary basis, made dependent on their own resources, and guaranteed freedom to work out their own future with equal rights before the law.

The establishment of full religious liberty and the complete separation of church and state is a unique American achievement for which Protestantism is chiefly responsible.

The world now stands in more desperate need of the saving power of the gospel than in any period of its history. All of mankind's most pressing present problems are rooted and grounded in spiritual need. The fate of civilization depends, in large measure, upon the response of devout Christians to their duty of applying the gospel to the solution of contemporary problems. Upon Evangelical Protestantism, therefore, there rests a new and solemn responsibility to know, to cherish, to transmit and to apply the Christian heritage that has come to them as the greatest accumulated treasure of the ages.

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THREE ASPECTS OF A MAN'S LIFE

(Continued from page 3)

let the world measure a man's worth by his possessions; but, thank God, the poorest child of God will be no less than a millionaire in heaven; and the richest man on earth, without Christ, will be poverty-stricken in the world to come.

Next, let us consider another aspect of a man's life—what a man does.

IN CHAPTER 20 of the Gospel according to St. Matthew there is recorded the story of the time when the mother of Zebedee's children came to Jesus, with her sons, worshipping Him and desiring a certain thing of Him.

She wanted the Master to promise her that He would let her sons sit on each side of Him when He came into His kingdom. Jesus explained that this favor was not His to grant. He went on to state, that if these men wanted to be great, they must render a life of service. He said, "And whosoever will be chief among you, let him be your servant."

Yes, more important than what a man has is what he does. What this dying world needs is service. The Master is still looking for servants, who will not be lazy, slothful and irresponsible, but who will gladly labor to help bring in the harvest.

Christ set for us an example, "who went about doing good." How wonderful it will be if we can hear Him say, "Well done thou good and faithful servant." If we hear Him say "Well done" our job will have to be done well.

Now, notice the last aspect of a man's life—what a man is.

It may be that the world will judge you by what you have. The Church may judge you by what you have done, but God will judge you by what you are.

In preaching to the Ephesian disciples in Acts 20, Paul exhorts them, "Take heed therefore unto

yourself, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Paul is saying to these brethren, "If you are going to care for the flock and feed the church of God that Jesus worked, suffered and died for, you must, first of all, be sure that your own life is clean and above reproach and qualified to be an example, before you attempt to lead others or show them the way of salvation." He says, "Take heed unto yourselves" first, and then you can begin to try to guide the life of others.

Most people can very quickly lift up a standard for others to live by; but remember friend, God will require us to live up to the same standard and judgment that we set for others. When we criticize others and judge them, we are saying that we have a perfect knowledge of how men ought to live, and as surely as we live, God will hold us responsible for our criticisms and give us the same judgment that we pass on others.

Paul tells Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." In other words Paul says, "Timothy, if you are going to preach, you be sure you are living right. Then you study the right doctrine, and if you will do this, you will save yourself and them that hear you."

Yes, life is more than obtaining earthly possessions. The good life is laying up heavenly treasures to enjoy in

the world to come, for in that day, houses and lands will be of no value to the man who comes before God to be judged.

Also, the better life in this world is rendering a life of humble, sincere service to God and man. This love and service to God and man is the great "charity" of which Paul spake. However, good deeds and acts of kindness will not substitute for old time repentance of sins which brings a complete change of heart. Our service must be given because we love the Lord with our whole heart, mind and strength and our neighbor as ourselves.

Finally, the very best of life is being what God wants us to be by His loving grace, so that after we have preached or lived before others instead of being a cast-away, we can be gloriously accepted of the Lord.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."



APPROVED MINISTRY

(Continued from page 4)

tarry with God until you are as Moses when he came down the mountain, after being with God; he had God's message for the people. So will you have His message if you will tarry long enough with God in prayer.

No doubt, if Aaron had had backbone to withstand the evil powers Israel would never have been found dancing around a golden calf when Moses came down the mountain. (That must have been a ridiculous sight!) Peter says, "Do not feed the flock by constraint, or for filthy lucre but willingly of a ready mind." Our actions should be prompted by the love of God in our souls. Now we, as God's ministers, should have sufficient preparation for this great work which includes tarrying with God in prayer. Unless we have a filling of His Spirit along with other preparation, we will be as tinkling cymbals or sounding brass; and we certainly can not feed the people. If we are in positions to feed the flock, then our pastorships will prove prosperous and the works will thrive under us as pastors.

1 Peter 5:3, 4, says that when the chief Shepherd (Christ) shall appear then we shall face our ministries. It surely will pay off if one is the type of minister who has done his best. The love of God will certainly win its way. Paul has a perfect ministerial outline in 1 Corinthians 3:10-13. His outline consists of six types of foundations upon which a minister may build; namely, gold, silver, precious stones, wood, hay, and stubble. We have some preachers that can stir up a shout, but when they are gone the shout is also gone. Shouting is a glorious and humble way of praising the Lord, but for any other purpose it can be stressed too much. What we need is some gold, silver and precious stones put in the Church. I am persuaded to believe that if the minister is deeply anointed by the Holy Ghost the signs—healing of the sick and the casting out of devils—are and shall follow his ministry. When we are fully anointed, as God would have us to be, it is God's power that wins the lost, and not our personalities, et cetera.

What will your answer to the great Shepherd be when you are summoned for examination at the end of your journey? You may begin to tell the Lord that you have done this and that, but the Lord may shake his head and

say "not according to the record that I have." The Scripture says that many will suffer loss in that day.

Just think, preacher, of going through this life ministering and then coming to the end with not one reward to your credit. You get in only because you yourself are saved. Listen, I surely want to put some gold, silver and precious stones in God's Church; for the Lord says that we shall receive rewards as declared by our works as ministers (1 Corinthians 3:13).



HOLLYWOOD SEX FACTORIES AND "MELLOW PREACHERS"

(Continued from page 5)

climb in the world. Preach the "simple gospel." Make it a point to take up Hollywood. Tell how Jesus refused to condemn the woman taken in adultery. (You need not emphasize that she was forgiven because she repented, and you need not say anything about the evidence being that she turned away from her trade, as did the woman of Samaria. Just leave all that off.) And then take up the "narrow, sectarian Pharisees." Get really lathered up. Hammer the life out of them. In eloquent, quavering tones, say: "I had rather be a Hollywood actress with love and charity, ready to forgive, ready to lend a helping hand, than be one of these pious-talking puritanical fundamentalist preachers."

You will go to town. You will find yourself addressing the *Lions*, the *Billy Goats* and the *Bear Cats*.

There never was any secret about it. Hollywood, like the whiskey dealers and the gamblers, gets mushy over a tolerant, understanding preacher. He can always get a handout from them.

Southern California has more orthodoxy than any place in the world. It is an abstract, academic orthodoxy. It is confined to the radio studio, to the pulpit, to Bible schools. It is in the form of lectures, which later on appear in books.

This orthodoxy has grown old and "mellow" and tolerant. It never thinks of translating itself into concrete form. And the very thought of "religious controversy" unnerves it like a mouse appearing in a sewing party of "us girls." This orthodoxy knows nothing of getting out among the sweaty, grimy masses and winning them to Christ and then organizing the converts into local New Testament churches. Most of it belongs to the "true, invisible" church. Most of it is waiting for Christ to come and "clean up the whole mess." How "mellow" and tolerant one can be when all he has to do is to sit back and wait for the Lord to come and do everything! Brethren, it is not greatly to your credit that you have become so respectable, "mellow" and tolerant that neither the world, the flesh, nor the Devil has any ground for controversy with you. When a thing gets mellow, something has got to be done with it; you either eat it or put it in the refrigerator. It won't keep.

Whatever may be said of the failings of Baptist Bible Fellowship preachers, the great majority of them are not satisfied until they see their truth translated into the concrete. In proportion to their numbers, they are establishing more churches and sending out more missionaries than any group in this country. In the last few years, despite every kind of difficulty, they have established more than 40 churches here on the Pacific Coast. And those churches are growing.—Reprinted from *Baptist Bible Tribune*, September 2, 1955.

FLOYD

Mrs. Nealie Floyd departed this life on March 20, 1955, at the age of 59. She was a faithful member of the Church of God at Arynor, South Carolina. She is sadly missed by her loved ones and the community in which she lived. She had just returned from church a few hours when she passed on to her reward. She was laid to rest beside her husband who departed this life fifteen years ago. Her funeral was conducted by her pastor, Brother Fred Barfield, and Brother James Owens.—Mrs. Pearley Capps, her sister.

LACKEY

Mrs. Theo Lackey, who had been a member of the Church of God in Esomhill, Alabama, for the past fourteen months, departed this life on September 1, 1955, at the age of 50. Although she had been confined to her bed most of this time, she had been a great influence and will be greatly missed by the church and community. She leaves to mourn her death her husband, Bud Lackey; two sons; eight step-children; three sisters; five brothers; nine grandchildren; and her father, W. M. Goodwin. Her funeral was conducted at the Esomhill Church of God by her pastor, Rev. Toxie Carroll, and Rev. Jimmy Wittingham of the Congregational Holiness Church of Anniston, Alabama. She was laid to



rest in the city cemetery in Piedmont, Alabama.—Toxie Carroll.

HOPKINS

Nellie L. Hopkins departed this life August 3, 1955, after a long illness. She was born June 9, 1896, at Eljay, Georgia, and had lived in Kissimmee for the past thirty-three years. Sister Hopkins had been a faithful member and worker for the Church of God since 1950. She worked faithfully with the L.W.W.B. at St. Cloud and later at Kissimmee, Florida, to help build and finance the churches there. Many times she was a "mother" to the younger Christian women and inspired others to live for Christ. Sister Hopkins will be greatly missed by all who knew her. She is survived by two sons, Cecil H. Shipman, and Thales A. Shipman; two step-daughters, Mrs. Toby Johnson and Betty Hopkins; a step-son, Garry Hopkins; a sister, Mrs. Lola McKinney; and two brothers, Luther J. Key and Arthur H. Key. The funeral was under the direction of Grissom Funeral Home with Brother John G. Bird officiating. Interment was in the Rosehill Cemetery.—Betty Hopkins Groves.

BLAKE

On May 28, 1955, the death angel called for W. Mitchell Blake of Heflin, Alabama. He was 83 years of age and had been a member of the Church of God for about forty years, having been one of the charter members of the Church in this section of Alabama. He loved the Church of God, bore many persecutions, and spent much time and money for the development of the Church, but he will be repaid for his faithfulness to the end. He trusted God with his body, refusing any medical aid as long as he was conscious. He is greatly missed by his family and friends, but we feel our loss is heaven's gain.

*Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.*

*For tho' from out our bourne of Time
and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have crossed the bar.*

—Alfred Tennyson

His body was laid to rest in the Heflin Cemetery to await the resurrection.—Mrs. W. Mitchell Blake.

reports

LOUISIANA CAMP MEETING

On August 2, 1955 we packed our cars and turned them toward West Monroe—the place where the State Camp Meeting for Louisiana was held.

From the first night, God gave us wonderful crowds. Our State Overseer, Brother Y. W. Kidd, was at his best. Those who had any part in the camp meeting program—preaching, singing, or praying—seemed to accept their responsibility with their whole hearts and endeavored to make each service that which God would want.

The welcome address by Jasper E. Jones, City Judge, made all of us feel quite at home.

After the message by B. Paul Horn, "Pentecost at Any Cost," the Christians humbled themselves before the altar and renewed their vows to God as the organist played softly, "Where He Leads Me."

Three days of the camp meeting began at 9:00 with prayer service. Following this, Brother D. L. Lemons gave three enlightening Bible lectures; namely, "Church Appreciation," "Authority of the Church," and "Power of the Church." These gave us a clearer view of the Church, its authority, and its power.

After the Bible study each morning, we were uplifted by wonderful messages. These were as follows: (1) "Eternal Purposes Need a Little More Attention," Ed Cox, pastor, Monroe, Louisiana; (2) "What Do You Expect of the Church?" Leonard Carroll, President of Lee College; and (3) "Woman of Canaan and Her Burden," G. W. Hodges, State Overseer of Arkansas.

Wednesday afternoon we were privileged to have R. R. Walker, Superintendent of Church of God Home for Children, with us. It being his birthday, we all sang "Happy Birthday" to him. After Brother Walker sang, "Blessed Assurance," Sister Walker gave a good talk on the Children's Home. Following this, Brother Walker brought a very timely message.

On Wednesday night, Brother Johnny Owens, Missions Representative, stirred the congregation with his mission message, "God Has a Method," after which a mission offering was received.

Thursday afternoon was the L.W.W.B. service with Sister Kidd in charge. After a well-planned program, including a wonderful message by Sister Wilkins, Sister Brannen presented Sister Kidd with a fine offering given by the Willing Worker Bands from over the State.

On Thursday evening, our Assistant General Overseer, James A. Cross, brought a soul-stirring message on "The Glorious Gospel of God."

Friday afternoon was given to the District Pastors and their reports which showed signs of spiritual and material progress throughout the State.

The Friday evening service began with the Youth March which was very

inspiring. After the good special singing, Brother Cross brought another uplifting message on "Heaven and Why I Want to Go There."

Saturday was Youth day and began with the Children's half-hour. (Children's church was held each morning from 10-12 and this program was presented by those who had attended.) It was a wonderful program and bore fruits of the hard work on the part of those who had this responsibility.

After the devotions, very interesting talks were given on the Church publications. The District Youth Director's reports were encouraging. We enjoyed the messages by Brother David Beaty and Brother Owen McManus, state ministers.

Saturday afternoon, there was a very impressive play presented by local talent. After this, Brother O. W. Polen, Assistant National Sunday

School and Youth Director, and Editor of the *Pilot*, brought an inspiring message. Our State Youth Director, Robert White, certainly had this Youth Day well planned and it was enjoyed by all.

Saturday night, which was the closing night of the camp meeting, we were glad to have Sister Odine Morse, returned missionary from Haiti, with us. A film, "Working Together," was shown which stirred us to do more for Christ through personal soul winning.

We are very grateful to the other ministers and visitors from the various states—H. E. Ramsey and Bro. White from Arkansas; T. M. McClen-don, former State Overseer of Louisiana; and Brother Baxter from Mississippi; and J. B. Cole from South Carolina—who blessed and added to our camp meeting with their presence, testimonies and special singing. We truly praise God for a wonderful camp meeting.—Mrs. V. E. Nettles, Chairman.

A SUNDAY SCHOOL REPORTS FROM THE PACIFIC NORTHWEST



KELSO, Wash.—For some time the pastor's wife, Sister Cruce, had wanted to get a Sunday School bus for the Church of God in Kelso, Washington. About the first of May, Brother Ed Truluck, our Sunday School Superintendent, decided we could get one. Different ones took petitions to the mills and business places around Longview and Kelso, and within thirty days we had raised \$540. The Lord gave us a good bus for \$370. We painted it, had the church name and emblem put on it, and dedicated it to the Lord. When we got the bus our Sunday School at-

tendance ranged in the eighties and nineties. On September 11, the day the picture was made, we had 131. Standing at the front of the bus, beginning by the door, left to right, is our pastor, Brother Ira J. Cruce, Superintendent Ed Truluck, Brother Meade Kell, Willie Hipps, Della House, Edna Cruce, Bessie Mae Trusty, Edith Bristol, Iantha Miller, Frederice Seamseter, and Charles Blue, who are all Sunday School teachers. God is blessing and the Church of God is growing in the great Northwest.—Pastor.

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religious news



U. S. EVANGELIST MADE UNESCORTED PREACHING TOUR OF RUSSIA

An American evangelist, back in the U. S. after a month-long, unofficial yet almost unrestricted, series of street meetings in Kiev, Rostov, Stalingrad, and a dozen other cities in southern Russia, reports that "Soviet people are hungry for the gospel."

The preacher, Tommy Hicks, probably the first Western evangelist in the past quarter of a century to make an unescorted tour of Russia, experienced a total lack of red tape. He says he just got a visa, bought railroad tickets for various cities and preached in most of them.

He also brought a firm conviction home with him: "If we could put on (the Voice of America broadcast) just thirty minutes a day of the straight Bible message, I'm sure it would do more good for America and the peace of the world than anything else we could do."

Things did not always go smoothly, according to Hicks. Russian police sometimes interfered with him and officials often sneered at him as "an American capitalist-imperialist." "Why don't you go home?" they demanded. But the evangelist just kept on with his one-man mission. He also preached in Poland, Czechoslovakia, and Finland. "Everywhere," says Hicks, "I found a hunger for the gospel and a desire to hear it preached."

In Rostov, the American evangelist experienced his most thrilling incident. A trainload of Red Chinese dignitaries arrived in that city a day before they were expected. Most of the local officials rushed to the railroad station to greet them. While the officials were thus preoccupied at the station, Mr. Hicks seized the opportunity to conduct an open-air meeting in a different part of the city. To his amazement, almost 4000 people assembled to hear his message.

The unscheduled open-air meeting in Rostov was progressing very well when—"probably because she was becoming touched by the sermon"—the woman interpreter suddenly marched off the platform. Hicks, left almost speechless by this turn of events, confesses "I didn't know what to do, but I kept on preaching. I was shaking from head to foot."

At the conclusion, says Hicks, "I gestured for those to come forward who wished to. They came by the dozens, and then by the hundreds. For two hours they came forward, and knelt accepting Christ. At least 1500 of them came forward. It was the most miraculous thing that ever happened to me."

LIFE EXPECTANCY NOW NEARS BIBLE SPAN

Insurance company experts have just learned some facts of life known all along by even the youngest Sunday School scholar—"The days of our years are threescore years and ten; and if by reason of strength they be four-score years, yet is their strength labour and sorrow" (Psalm 90:10).

Confirmation of the Biblical life span came from experts of the Metropolitan Life Insurance Company. They report that the average life expectancy of wage earners and members of their families is now 69.8, only a trifle under the Biblical span of desirable and enjoyable living.

FBI HEAD SEES TEEN CRIME LEVELING OFF

Director J. Edgar Hoover of the FBI says "There are signs of leveling off in juvenile delinquency in many areas," partly due to a change in religious activity of both teen-agers and churches. This incidental praise was tempered by Hoover's insistence that "Those areas . . . in which concerted action has proved effective are counterbalanced by too many areas in which too little is being done."

In a copyright interview with *U. S. News & World Report*, Hoover said, "There is a real need for more dynamic programs in which parents, police, schools, churches and community groups combine to promote plans of positive action designed to meet the needs of each area."

The interview came on the heels of an FBI announcement that major crimes in the United States declined slightly during the first six months of this year, the first drop since 1948.

Asked if a change in religious activity might account for the crime drop in any way, Hoover said: "Yes. Crime, like its twin, subversion, is a manifestation of materialism. The individual who has little faith in the things of the spirit is prone to attach importance to material things. He may simply take what he wants, heeding no moral restraint."

Another factor, Hoover said, is that "necessary adjustments following the Second World War are running their course. The spirit of abandon, impermanence and insecurity of the war years can be corrected only by time and adaptation to new conditions."

EVANGELICAL BOOKSELLERS ERECTING BIBLE BILLBOARDS

During the month of November several hundred colorful billboards will be erected in conspicuous places all over the U. S. and Canada, urging passers-by to "Read the Word of God

—Its Promises are Sure!"

Sponsored by the Christian Booksellers Association, the signs have been purchased and erected by local Christian bookstore owners. Admittedly the purpose is to increase sales of Bibles, gifts, books and church supplies, but scores of CBA members have "invested" in the attractive billboards because of their testimony to the infallibility of the Holy Bible.

(Last August almost nine hundred CBA members, publisher's representatives, and other well-wishers held a four-day convention in Washington, D.C. CBA was established in 1951 and has been credited with solving many trade problems which existed at that time.)

William A. Ackerman, director of World Home Bible League, is promoting a campaign "to combat the evil of serving liquor on commercial airplanes." He has distributed an article he wrote, "A Tavern in the Sky," to editors of evangelical publications, along with a request that it be given wide publicity. In his article, Ackerman says: "Christians everywhere should rebel against this hideous practice . . . The atmosphere of the flying tavern is one that no true Christian can conscientiously enjoy. The Civil Aeronautics Administration has done an excellent task in keeping the airlines safe. They are a conscientious group who are determined to make commercial aviation as safe as sitting in your parlor. Christians should write to the Civil Aeronautics Administration at 226 W. Jackson, Chicago, Illinois, and protest the serving of alcoholic beverages on commercial flights. Christians should also check with travel agents and passenger representatives of the airlines and inquire whether or not there will be alcoholic beverages served on the flight they plan to use . . . The safest way for the Christians to travel today, as far as the alcohol problem is concerned, is to take Air Tourist, which is cheaper anyway. In event you cannot take Air Tourist because of a busy schedule and alcohol is served on your flight, ask the stewardess for a complaint form. Write it out, and send in a protest to the president of the airline."

President Eisenhower's pastor, Dr. Edward L. R. Elson, told a group of Baptist ministers meeting in Princeton, N. J., that the President is "sincerely devout," has set a fine example, and has "given a new manliness to religion." Dr. Elson also said that the President's chief aides "are deeply religious men."

CHRISTMAS PLAYS and PROGRAMS

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